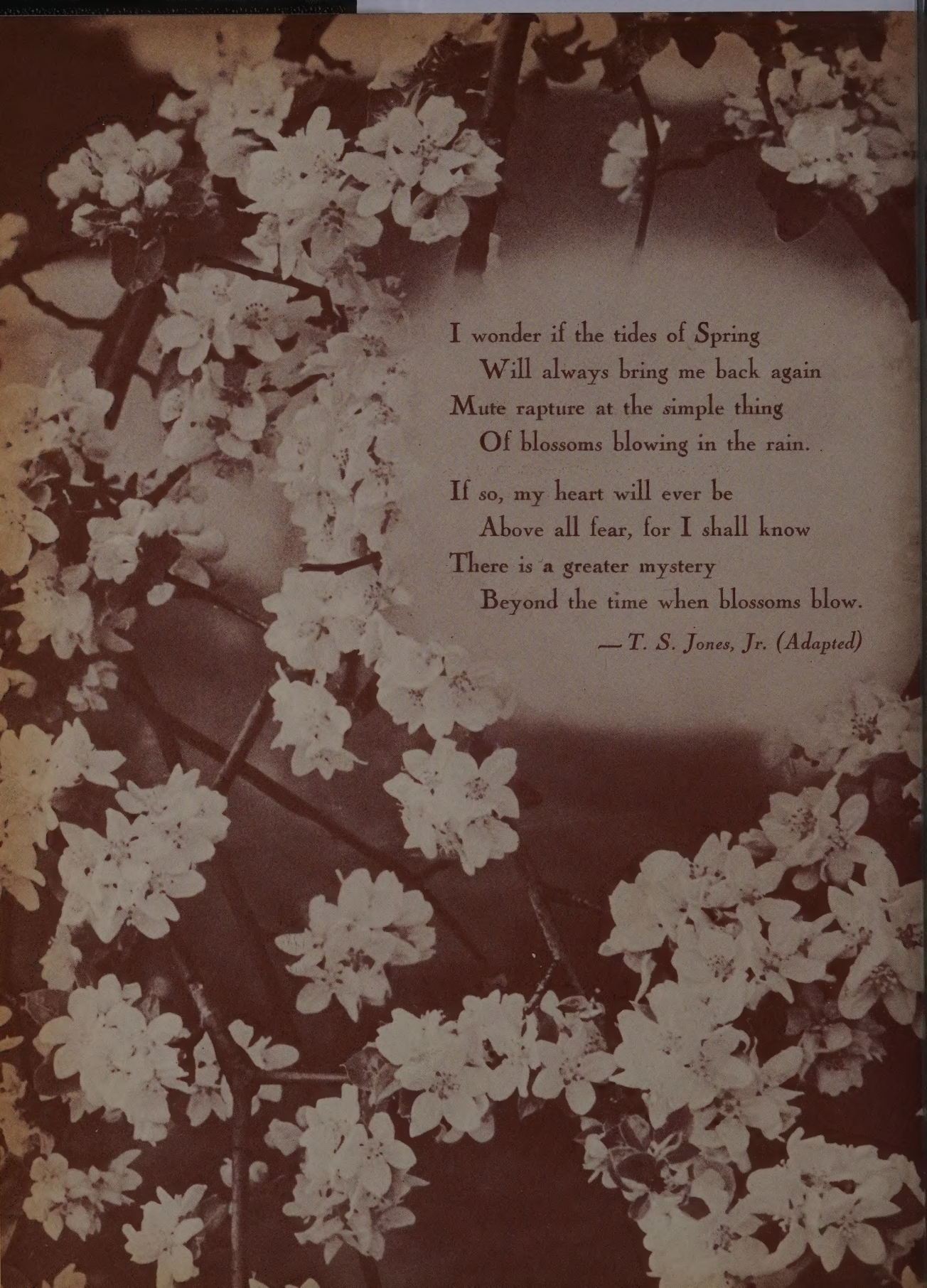


APRIL • 1942

Forth~
The Spirit of Missions



I wonder if the tides of Spring
Will always bring me back again
Mute rapture at the simple thing
Of blossoms blowing in the rain.

If so, my heart will ever be
Above all fear, for I shall know
There is a greater mystery
Beyond the time when blossoms blow.

— T. S. Jones, Jr. (*Adapted*)

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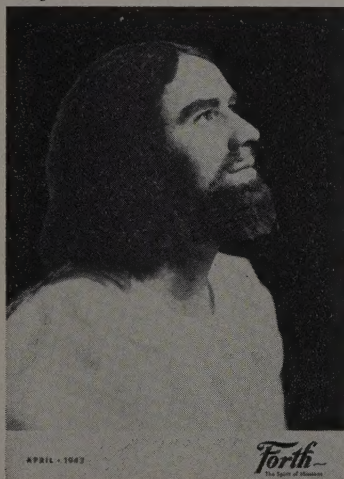
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The Christ of the American Passion Play, to be staged for the nineteenth annual season at Bloomington, Ill., April 12-May 31, is portrayed by Harold D. Walters, who is shown in the role on the Cover of this issue. Mr. Walters is an insurance man. (See page 10 for further details.)

FORTH and Price Increases

Price increases are the order of the day. Many publications are raising subscription prices, because of material increases in the cost of paper and other production items.

FORTH has had these increases too. But for the present at least and we hope through all of the war period, FORTH'S subscription price will remain at the pre-war level—one dollar a year.

One way you and every reader of FORTH can help us do this is by prompt payment of your own subscription and by securing one new subscriber. Advance payments will be greatly appreciated. Urge your parish to take immediate advantage of the low group subscription rates for FORTH—these remain in force.

FORTH continues, we believe, the best magazine buy on the market today.

—The Editors.

FORTH QUIZ

The following questions are based on articles in this issue. Can you answer them?

1. What famous American poet died at the Church Home in Baltimore, Md.?
2. What medical work is still carried on by the Church in the diocese of Hankow?
3. Who was V.M.I.'s most famous professor?
4. How many Archbishops of Canterbury have there been and who was the first?
5. What is the official name of the Anglican Communion in India?
6. St. Barnabas' Club House serves the soldiers of what camp?
7. How will Coulee Dam developments affect the Church?
8. What is the total population of the three jurisdictions for which bishops were recently elected?
9. To what denomination does the Christ of the American Passion Play belong?
10. What area does St. Christopher's Chapel Trailer cover?
11. What is the oldest Church military school in America?

Answers on page 34.



Ewing Galloway

EASTER

In Bermuda

Bermuda with its famous lilies—five hours from New York. A Churchman could attend his morning service in Manhattan, board a plane, and arrive in good time for an evening service in one of Bermuda's many churches. A Spanish sea captain, Juan Bermudez, in 1527 discovered the islands now named for him. Sir George Somers of England, shipwrecked there in 1609, started the first settlement. "The still-vexed Bermoothes," Shakespeare called them. For years the Church was administered as part of the diocese of Newfoundland and aided by the Society for the Propagation of the Gospel but since 1917 Bermuda has been a diocese. A. H. Browne is bishop.

EASTER IN WAR DAYS

By H. St. GEORGE TUCKER, Presiding Bishop

WHOSOEVER will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it." Our Lord's own life affords the supreme application and proof of this principle. The sacrifice of the Cross was followed by the victory of the Resurrection.

As we approach the anniversary of the death and Resurrection of Christ during these war days, it is well for us to consider the application of the principle they teach to our own lives. It is a principle that lies behind all progress even in a material, warring world.

As we look out into nature we see that growth takes place by a dying of the old to make way for the new. Success in our earthly work is attained only by a sacrifice of the present for the sake of the future. The farmer sacrifices his seed in order that he may reap more seed. The student sacrifices his time and physical pleasures in order that he may obtain a wider mental life. The soldier sacrifices even his life in order that the principles his nation is defending may survive. All progress, all success is conditioned upon the giving up of the lower present possession for the sake of the higher future prize. Christ showed that this principle which is so familiar in our earthly life holds good also in our spiritual life. The two foundation pillars of character are holiness and love. The first comes only through the sacrifice of our lower physical impulses and interests for the sake of the demands of our conscience. The second requires the sacrifice of ourselves, our own individual interests for the sake of others. This sacrifice is no mere word. It requires the utmost effort and determination. It is not only an occasional requirement. "If any man would be my disciple," said Christ, "he must take up his cross *daily* and follow me."

We cannot drift into character. The natural drift of our life is the other way. If we are not conscious of a daily fight against temptation, if we do not feel the pain of a daily sacrifice of things demanded by bodily nature and by our selfish interests, then we may be sure that we are not growing in holiness and love. Even Christ in His earthly life was made perfect only through suffering. As we approach the anniversary of His death upon the Cross, let us ask ourselves if in our own lives we are truly walking the way of the Cross. It is only as we do so that we can hope to grow

out of our present imperfect character into the ideal set before us by Christ.

We are often disappointed that the Church does not make more rapid progress. Let us remember, however, that the life of the Church is based upon the life of its members. It reflects their spiritual condition. The Church is like a great river fed by many little streams. When they run dry, it too must run dry.

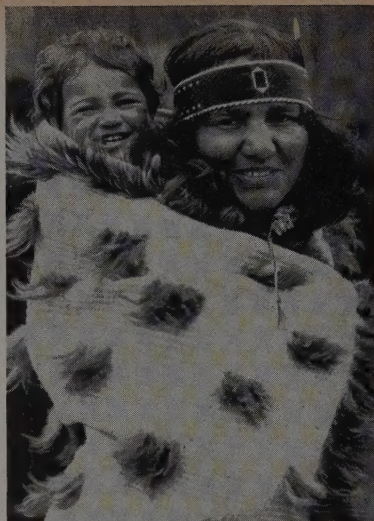
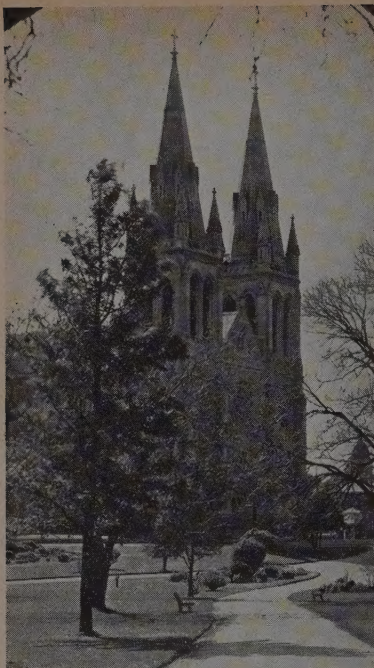
We must each one of us therefore, by sacrifice, by struggle, by prayer, by the courage to trust ourselves to the invisible God rather than to the visible world, grow in character and in spiritual strength. Then indeed the Church which binds our tiny individual contributions into a mighty whole will be able to accomplish a great work for God and for the establishment of His Kingdom of righteousness among men.

Finally the Resurrection of Christ shows us that our sacrifice will lead to real victory. We are sometimes discouraged by the thought that after all, our sacrifice and effort can accomplish little. It was thus that the disciples thought at first of the death of Christ. It showed indeed His noble character, but it seemed to leave the substantial victory in the hands of His enemies. The trouble was that they had not discerned the divine power that lay stored up within the human nature of Christ, nor understood that His death was the means by which that power would be set free to accomplish God's purposes.

The Resurrection revealed this to them. So it is with us. If our sacrifice were only a process of setting our human strength to work for high purposes, then it would indeed accomplish little. But the same power of God that was revealed in the Risen Christ dwells in the hearts of all who have accepted Christ. Our sacrifice is the opening of the door through which that power can reveal itself in our practical lives. "If we die with Him," says St. Paul, "we shall also live with Him." Each act of sacrifice, each denial of our lower and selfish instincts, opens the way for the spirit of God within us to raise us up to a nobler level of character and higher degree of spiritual life.

If therefore we approach this Easter, as our Lord did, by the path of sacrifice, we too will experience the glory of the Resurrection and the satisfaction that comes from knowing that we are of use to God in the fulfillment of that divine purpose for which Christ died and rose again.





Adelaide, with St. Peter's Cathedral (left) is see city of that diocese, organized in 1847. *Austr. News Bureau*. Two of New Zealand's 90,000 Maoris (above) who form 6 per cent of the population. *Gendreau*. (Below) Map shows Australia, New Zealand and with reference to other war areas.

Australia W

ENGLISH CHURCH W

IN the center of the Pacific war maps today are Australia and New Zealand, bringing to American Churchmen a new sense of brotherhood with the people of those great countries. Clipper traffic brings them nearer. Now that the Pacific Clipper comes in over the Atlantic to the New York airport, New Zealand has become a popular way station between New England and China.

Tropical in the north and temperate in the south, since it is below the equator, Australia is, among other things, the greatest wool-producing country in the world. Its yield of grain, gold, meat and hides, fruit and sugar is as famous as its koalas and kangaroos. Among the modern cities along the coast, Sydney and Melbourne each have over a million people. There are six universities. Social legislation long ago made many provisions for civilian welfare. It is a magnificent country, "down under." Southeast, 1,200 miles across the water, is New Zealand, its North Island and South Island together about the size of Colorado, with more than 100,000 square miles.

The Church of England in Australia has four provinces, twenty-five dioceses. New Zealand is a province,

Motor-driven shears take the fleece from Australia's 125,000,000 sheep. (A.N.B.)



heater Extensive Mission Area

3,000,000 MEMBERS IN AUSTRALIA, NEW ZEALAND. HAS HEAVY BURDEN

with nine dioceses. As Australia is nearly as large as continental United States, which has eighty-nine dioceses, the great size of the Australian jurisdictions and the heavy burden carried by the bishops may be imagined. About 40 per cent of the population is Church of England, with 3,300,000 members and over 2,000 clergy. Tasmania, the island diocese just off the coast of Australia, keeps its hundredth anniversary this year, but the Church's work on that continent is older. The first bishop of Australia, William Grant Broughton, took office in 1836, and even that was not the beginning. Strange as it sounds now, when the diocese of Calcutta was organized in 1814, it included not only all India but all Australia. Here is an instance where the Church made a pattern for the state to follow, for the organization of provinces, working together but each having its own integrity, gave to Australian statesmen the general scheme by which the federation of the Australian colonies was carried out, early in the present century.

Back of its tall and hustling cities stretch the limitless plains and pasture lands, gold fields and sandy deserts, over which, in little groups and settlements along the railway, along the

rivers or the few highways, are scattered the people to whom for more than a hundred years the Church has been ministering. Most of the dioceses in Australia and New Zealand were aided at first by the English Society for the Propagation of the Gospel, and most have now outgrown that aid. The English Church Missionary Society supported early work in New Zealand.

An enormous amount of missionary work has yet to be done in Australia. Many lay readers supplement the few and far-scattered clergy, and the clergy themselves are constantly traveling great distances to visit their many stations. The English Church Army also works there.

Cape York Peninsula, the point nearest New Guinea, is only a small part of the huge diocese of Carpentaria, whose bishop, Stephen Davies, lives on Thursday Island, traveling over his field or along its coast by landplane and seaplane, motor cars, trains, ships, and sailboats. "The only means of travel I have missed is the horse." Three months of travel hardly cover the field as he stops to hold services in many of his understaffed missions. Around Thursday Island in the Torres Straits his people include hundreds of Chinese and (hitherto) Japanese fisher-

men as this is a center for the shellfish industry.

The striking fact about the diocese, however, is that aborigines outnumber the white people three to one. Australasia's aborigines are said to be the most primitive of all the earth's people today. In New Zealand the Christian Gospel was first preached to the Maoris on Christmas Day, 1814, by a British chaplain, Samuel Marsden. Eleven long years went by without a single convert, but today the diocese of Waiapu has a Maori assistant bishop, Frederick Bennett, in charge of forty-two Maori congregations with thirty or more Maori clergy.

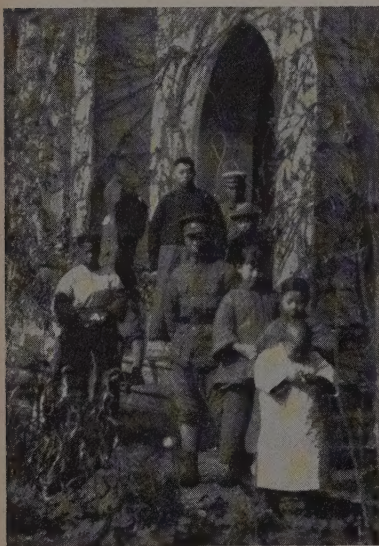
New Zealand has two "overseas" dioceses, Polynesia and Melanesia, among the great groups of islands to the north. In Melanesia the first bishop was John Patteson, whose name became known around the world when he was martyred just seventy years ago. His work and the other activities started in this region were part of the same S.P.G. outthrust of the Church's mission that also started work in the Hawaiian Islands in 1842. In spite of its wide and heavy missionary responsibilities at home, the Australian Board of Missions also carries on work in New Guinea, China, and Palestine.

Although they are exceeded by wool, wheat and gold, cattle add, in meat, dairy products and hides, over \$100,000,000 a year to Australia's income. Inland travelers meet teams of twenty oxen hauling huge loads of wool to market. (A.N.B.)

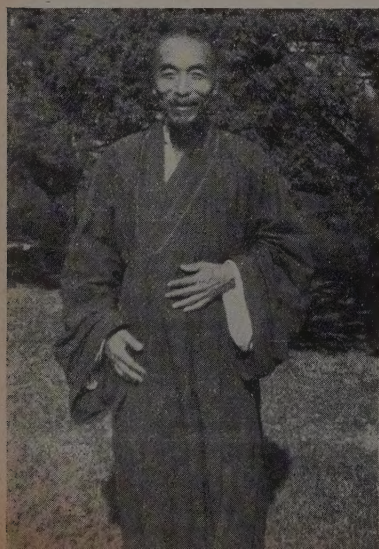




Angela in the high chair was found abandoned on his church steps, weighing only five pounds, by the Rev. R. E. Wood. He wanted to call her Mike but was dissuaded.



St. Michael's Church, (above) Wuchang, ministers to farmers, airmen, refugees. Taoist priest (below) is refugee worker in Wuchang and chum of Bishop Gilman.



"Happy Prisoners" Sen

BISHOP GILMAN, HELPERS, CHEERFUL DES

By A. ERVINE SWIFT

. . .

The Rev. A. Ervine Swift of Claremore, Oklahoma, went out to China in 1938 and so has not yet known a China at peace. In Hankow he has been of great help to Bishop A. A. Gilman in many ways, especially as foreign clergy were few. He has now joined his wife and small daughter in the United States and is assisting at St. David's Parish, Roland Park, Md.

. . .

AS the most recent member of the Hankow diocese to leave that city, I can only try to imagine the present situation of our people there, living as they are under Japanese war-time regulations.

The recent cabled message from Bishop Gilman, "Eight happy prisoners send greetings," is characteristic of him. Apparently they are suffering no dire hardships physically, but I know, as one who lived for three years with the army of occupation in Hankow when America was still neutral, what the psychological hardships must be. Nevertheless the Bishop and the seven with him in the Wuhan cities, Hankow, Wuchang, and Hanyang, have apparently settled down to take life as it comes.

When I left Hankow, Bishop Gilman and the Rev. Claude Pickens, acting mission treasurer, were living on the compound of St. Paul's Cathedral. The Bishop is quite a radio technician, and the fact that the Japanese have undoubtedly taken away his equipment would work a severe hardship were it not that he is also an authority on flowers, and we trust his garden has been unmolested.

Just how much work Americans are allowed to do is of course problematical. There are plenty of our native clergy in the city to carry on services, and

episcopal visitations may even be permitted. Bishop Gilman's love for the people, particularly through these years of suffering, has forever endeared him to them. One could almost call him a Taoist or Buddhist high priest as well as an Anglican bishop.

Miss Olive Tomlin, bishop's secretary, has been living on the compound of St. Lois' School, Hankow, looking after the large number of refugees sheltered there.

Miss Louise Reiley, head nurse at the Church General Hospital, and Miss Winifred Steward, the hospital's business manager, have been living at the hospital, which was moved from its own building in Wuchang across the river to the building of All Saints' School in Hankow. I venture to say that if the mission is allowed to function at all, the hospital is still operating. All the rest of the staff, physicians and nurses, are Chinese, all exceptionally well trained.

Then across the Yangtze River in Wuchang are Mr. Robert A. Kemp, Miss Nina Johnson and the Rev. Robert E. Wood. Mr. Kemp has been in charge of over 1,000 refugees living in

General Church Hospital nurses, Hankow, have carried on through raids, occupation.



Greetings From Hankow

RESTRICTIONS IMPOSED BY ARMY OF OCCUPATION

mission school buildings, and he has been supervisor of all mission property. (The schools are functioning in free China, having moved just before Japanese occupation.) The people love Mr. Kemp. The refugees erected a monument to him as well as to the Bishop and to Mr. John Coe, who was formerly in charge of the camp and is now professor of mathematics at Central China College in free China. Mrs. Kemp is an evacuee with the rest of us in the United States.

Miss Johnson, a registered nurse, has also made her headquarters on the Boone compound in Wuchang, although her work has taken her all over that city. Riding a bicycle, she has gone each day to her five clinics, which have had a monthly attendance of 5,000 patients.

Across Wuchang, at the Church of St. Michael and All Angels, is Father Wood. He retired officially some time ago but St. Michael's congregation has been as dear as ever to his heart. Living there all the time, seeing no foreigners sometimes for days, eating nothing but native food, he has labored valiantly to bring back together his

congregation of city and country people, dispersed by the Japanese occupation. You can understand his joy that for some time his average number of communicants at an early Sunday service has been 100. His one great fear has been that he might be interned and not allowed to work. We can only hope that with the help of his native deacon he is still able to carry on.

Besides those in Wuhan there are also still living in the occupied part of the diocese Deaconess Elsie Riebe and the Rev. Walter P. Morse, S.S.J.E., in Ichang, and Mrs. J. E. Olsson in Shasi. Communication with them has been difficult for some time but apparently they are still caring for their people, as best they can under present conditions.

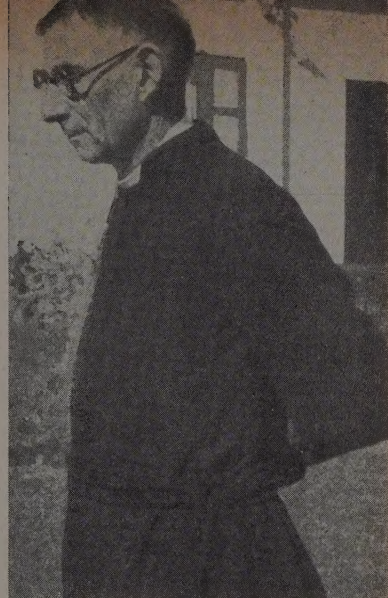
May I say for those of us now in this country and for those in free China that, although the war may be long, we anxiously await the day when those in Wuhan will no longer be "prisoners" and when we can all be back again, happy together.

One of the first copies off press of the Presiding Bishop's Lenten Book for 1942, *Not by Bread Alone*, by Dean Angus Dun of the Episcopal Theological Seminary, Cambridge, has been sent to the Most Rev. Derwyn T. Owen, Primate of all Canada. The inscription in Presiding Bishop Tucker's own handwriting says, "In recognition of the cordial relationship between the Church in Canada and the Episcopal Church in the United States, and with grateful appreciation of his (Archbishop Owen's) interest in the Forward Movement of our Church."

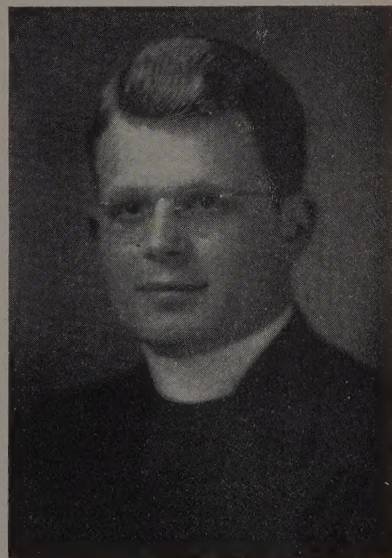
A "warphan" mascot leads blind refugees from the Church General Hospital



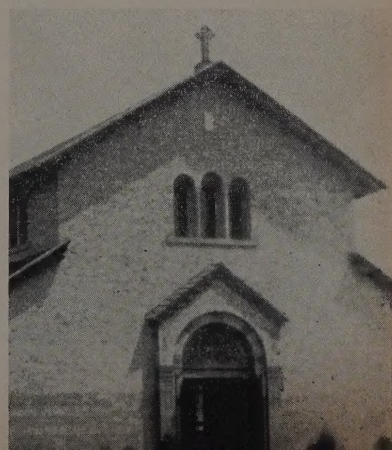
The Episcopal Church of the Air Easter message will be given by the Rev. Charles W. Sheerin, D.D., rector of Epiphany Church, Washington, D.C., and former vice-president of the National Council. He will broadcast over the Columbia network from Washington at 10 o'clock Eastern War Time, Easter morning, April 5.



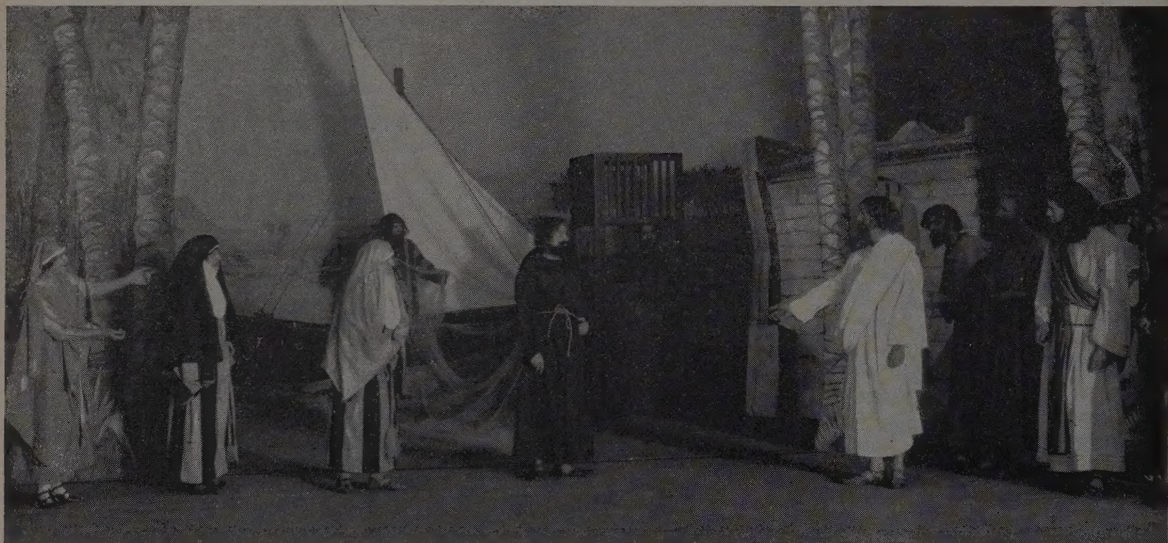
The Rev. Robert E. Wood of Wuchang has been working in central China since 1898.



The Rev. A. Ervine Swift (above). St. Hilda's Chapel, Wuchang, serves many refugees. Stains by door show 1931 flood marks.



PASSION PLAY COMES TO ILLINOIS



(Above) Jesus calling one of the Apostles to follow Him and share in His Father's kingdom. To the right may be seen three other Apostles, all of whom are portrayed by men from everyday walks of life. All the participants are non-professionals.

(Below) Several Roman soldiers and a motley, curious crowd gather to watch the crucifixion of Jesus and the two thieves. The Christus is portrayed by Harold D. Walters, formerly a Methodist minister, who has now become an insurance salesman.



ON the first Sunday after Easter (April 12) more than 200 farmers, bankers, mechanics, business men, laborers and housewives will doff their everyday clothes and cancel regular activities to take part in America's own Passion Play. Beginning its nineteenth annual season in Bloomington, Ill., the American Passion Play will set forth in more than sixty scenes the ideals expounded by Jesus of Nazareth. Opening with Christ's baptism by John, it presents some of the miracles, the teachings and many stirring incidents of His ministry on earth.

During the last eighteen years more than a half million persons from all parts of the United States have seen this play, which is not operated for monetary profit. It has costumes and equipment valued at \$150,000 and is said to be the world's largest stage production. All the actors are non-professional, receive no compensation.

Endorsed by Christian and Jewish bodies alike, the play will be presented in Bloomington's Scottish Rite Temple on each Sunday beginning April 12 through May 31. Delmar D. Darrah is its producer and director.



A.N.S. photo

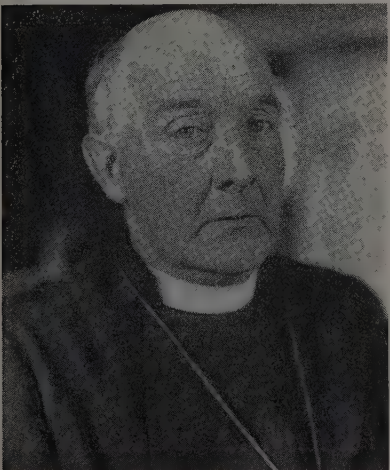
Dr. and Mrs. Temple arriving in the U. S. for his lecture tour, December, 1935.

William Temple Becomes Archbishop of Canterbury

WILLIAM TEMPLE, who is shortly to become Archbishop of Canterbury, is not only the most prominent Church leader in England but one of the best known in America. Thousands heard him on his brief visit to the United States in 1935-36, more thousands have read the twenty-four books he has published in the past thirty years, and most of all his name has been heard everywhere since as Archbishop of York he presided over the conference held by the Industrial

Dr. Garbett, the new Archbishop of York

British Combine



Christian Fellowship at Malvern, England, to discuss the moral aspects of modern social life.

Archbishop Temple has shown the keenest interest in social problems from his earliest young manhood (he is now sixty). In his twenties he became head of the Workers Educational Association, "to which he rendered powerful assistance," says a disinterested report.

He is almost equally well known for his leadership in efforts toward Church unity. He was president of the World Conference on Faith and Order in Edinburgh in 1937, and is chairman of the Provisional Committee of the World Council of Churches.

He is the son of a previous Archbishop of Canterbury, the only son to succeed a father in that office, it is said, and for eleven years he was also chaplain to Archbishop Davidson, his father's successor at Canterbury.

He will be the ninety-eighth Archbishop of Canterbury. The first was Augustine, 597-605; among others were Ceolnoth, in King Alfred's day, Dunstan, Thomas á Becket, Thomas Cranmer, who had much to do with the English Prayer Book, William Laud, John Moore, who consecrated William White of Pennsylvania and Samuel Provoost, of New York, the second



British Combine

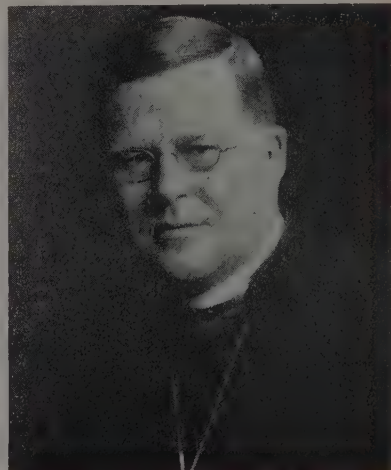
Dr. Temple, new Archbishop of Canterbury

and third bishops of American Church.

Newly appointed Archbishop of York, to succeed Archbishop Temple, is Cyril Forster Garbett, Bishop of Winchester since 1932 and Bishop of Southwark before that.

Bishop Garbett is chairman of the English section of the joint English-American committee which is being organized for coöperation between the English and the Episcopal Churches.

"One of the most gifted minds of our day."





The Rev. W. Cowans and Redlands congregation join in send-off of Chapel to Mojave Desert. Food shower was part of ceremony.



Canon Rankin Barnes officiating at a Chapel rally held in San Diego before the trailer set out for the San Diego mountains.

CALIFORNIANS have grown accustomed to the vacation-bound "trailer army" which each year invades the Eldorado State bringing migrants, retired business people, adventuresome young couples and salesmen. But they are finding that one of the most unique of all these new-fangled vehicles traveling on their wide and winding roads this season is St. Christopher's Chapel Trailer.

And, unlike the travelers in those other trailers, St. Christopher's two passengers, Church Army Captain and Mrs. Charles L. Conder, are not in search of sunshine or vacation. Instead, they are covering long distances daily to carry the Church's message to thousands of isolated folk.

Rolling over the roads from Death Valley to the Mexican border and from the Colorado River to the Pacific Ocean, the Condors penetrate to the farthest corners of the Diocese of Los Angeles. They visit farmers, ranchers, miners, and others throughout the desert and rural areas where regular pastoral care is not yet available.

Lonely families cut off from ordinary contact with the outside world look forward eagerly to their coming. In one small community several children, seeing the Chapel approach, swept and cleaned a parking place for it under a shady tree. In another hamlet near Salton Sea, a mother of two, who had been out of touch with the Church for more than fifteen years, brought her children to be baptized and now is

New Chapel Trailer Roams

ST. CHRISTOPHER'S SERVES ISOLATED FARMERS

teaching in a recently organized Sunday school.

During 1941 nearly seventy communities not otherwise served by the Church were visited by Captain and Mrs. Conder. More than 120 services were held for approximately 2,200 unchurched persons. And 311 Episcopalians were found among these turkey farmers, cattlemen, gold miners, and ranchers. Also twenty-three persons were baptized, eleven confirmed, and eighty-five communions made in previously unshepherded areas.

St. Christopher's Chapel Trailer was a gift of the Daughters of the King to the Diocese of Los Angeles. Captain and Mrs. Conder, who are in charge of the Chapel's work, are members of Church Army and make their home in the Diocese of Alabama. The missionary salary is provided by the Diocese of Los Angeles and the trailer costs are met by donations of interested friends and congregations and by offerings at services.

Before setting out on a trip the itinerary first is planned by Captain Conder in cooperation with the Deans of Convocation. Then some organized parish in each of the convocations

Mrs. Conder (right) greets curious visitor.



holds a "send-off" service and gives the trailer a shower of canned food and money before it heads for the desert. After it has reached a convenient point the trailer is parked and becomes the Church and missionary center for that area for several days.



Confirmation class held below sea level in Salton Sea area at Coachella, California. This class now numbers thirty-one.



"Nimroad," as St. Christopher's Chapel Trailer is known to its friends, traveling along Mojave Desert road to new location.

California Highways, Byways

ANCHERS, MINERS IN DESERT AND RURAL AREAS

Capt. Conder (right) chats with caller.



Daily trips then are made in the car alone to homes, ranches and miners' cabins. All the Episcopalians located in these journeys are listed in the Chapel Register and a duplicate list is filed with the Bishop. Services are held in the Chapel itself, in mining

centers, dance halls, on ranches and in public buildings or out of doors. And when sacramental ministry is needed cooperating clergy come out from nearby towns to a prearranged point.

The Chapel, using folding chairs, holds twenty-four persons for indoor services and attendance varies from two to fifty. In hot weather a canopy is extended from the trailer, the portable organ is placed outside where the people are seated, and the Chapel then is used as a chancel.

At one of these services held at Ivanpah, a ghost town a few miles from where screen star Carole Lombard crashed recently, a group of miners eavesdropped and were so interested that they took up a collection among themselves and sent it in by an old prospector. No one present could remember any Church service having been held there previously.

Thus rolling along through Death Valley, across the Mojave Desert, through the gold and cattle country to the Mexican border towns goes the Chapel Trailer serving communities and areas where no Episcopal work is yet active. Visiting the isolated in their homes, Captain and Mrs. Conder

are preparing children and adults for baptism and confirmation and are encouraging local Church organization. They also send a Chapel letter and *Forward—day by day* to all the families located, and hold stereopticon services in migrant camps and churchless communities. By means of return visits the Chapel is building up a permanent congregation previously unknown to the Diocese, and is bringing even those in the farthestmost places within range of the Church's influence.

* * *

Animals Work for Church—Many animals are working for the Church's missions. In Alaska the dog teams carry the missionaries far into the interior; in Haiti the treacherous mountain trails are negotiated with burros; in China, goats at Yangchow and cows at Kuling provide milk for Church workers and their charges. Brazil, Cuba, and the Philippines have missionaries who travel by horseback, while in India it is the bullock cart that carries them at two miles an hour.

* * *

To help the thirty-two men from their parish who are now in the armed forces, parishioners of Grace Church, Everett, Mass., have volunteered to carry the service men's pledges "for the duration." Also, each member once a week sends a Boston newspaper to some soldier or sailor designated by the rector, the Rev. Herbert L. Johnson.

* * *

Trinity Church in Muscatine, Iowa, has had services which over the course of the years have been illuminated by candlelight, oil lamps, gas, and electricity. Recently incandescent globes gave way to fluorescent lighting.



NOW-more than ever...
**AID TO BRITISH MISSIONS
AIDS CHRISTIAN DEMOCRACY**



African babies (above), ancient Jamaica cathedral (right) witness to British Missions work, which is carried on during war and peace on a world-wide scale.

OUR GIFT TO WAR-TORN BRITISH MISSIONS

Allocated by the Church of England's Missionary Council, in proportion to contributions received before the war, the division of the American Church's \$300,000 gift to British missions is:

S.P.C.K.	\$ 7,200
S.P.G.	81,000
C.M.S.	121,500
C.M.J.	13,800
C. & C.M.S.	9,600
S.A.M.S.	3,300
Melanesian	4,200
U.M.C.A.	24,300
C.E.Z.M.S.	18,300
J. & E.M.	2,400
B.C.M.S.	14,100



British Mission Aid Nets Rich Returns

IN 1942 the Episcopal Church's Aid to British Missions, which it is hoped will amount to \$300,000, will again be divided among eleven major missionary societies of the Church of England, approximately as listed above.

Of these eleven societies, only three are now working in fields where there is no fighting: The Universities Mission to Central Africa, though affected by the war, has no battlefield within its borders; the South American Missionary Society works among Indians and British residents in South America; the Jerusalem and the East Mission, working in the Holy Land, has fighting all around it.

Of the others, five have work in Asia: the Society for Promoting Christian Knowledge, Society for the Propagation of the Gospel, Church Missionary Society, Church of England Zenana Missionary Society, and Bible Church-

A Challenging Opportunity

On few occasions in the history of our American Church have we had such a challenging opportunity as the present Aid-to-British-Missions. From the Archbishop of Canterbury and other English leaders, come words of sincere appreciation. We must not relax in our help. The money we give will return many fold in souls saved and lives influenced for good for the future.

H. ST. GEORGE TUCKER
Presiding Bishop

gation of the Gospel, Church Missionary Society, Church of England Zenana Missionary Society, and Bible Church-

men's Missionary Society; two work in Europe, the Church Mission to Jews and the Continental Missionary Society, and the former also in north Africa; the Melanesian Mission is entirely in the Pacific war zone.

While the London headquarters of these societies feel great concern over staff and native Christians in the wide areas where they have responsibilities and where communications are now interrupted, they also must continue the support of missions with which they are still in contact. Six have work in India; four, in Canada.

The headquarters of all the societies are of course in a "battlefield" since they are in London. Great encouragement is brought to them by the contributions from fellow Churchmen in the United States.

General Lee Church

MINISTERS TO VIRGINIA MILITARY INSTITUTE



Several W. and L. students and V.M.I. cadets sing in Lee Memorial Church choir.

COLUMN—RIGHT! Forward, march!" At the crisply uttered words of command, 250 Virginia Military Institute cadets swing in the gates and file into the pews on the right hand side of the Robert E. Lee Memorial Episcopal Church in Lexington, Va. On the other side of the nave, watching these trimly uniformed cadets, are scores of young men not in uniform. They are students of Washington and Lee University, on whose campus stands this old church,

The Rev. James Edwin Bethea became rector of Lee Memorial Church in Aug., 1941.



Future American generals on parade at V.M.I., the "West Point of the South." Among its famous alumni is General Geo. C. Marshall, present Chief of Staff of the U.S. Army.

named for a great American soldier.

Historic old Lexington, located in western Virginia near the headwaters of the beautiful Shenandoah Valley, cherishes the traditions of its two colleges. From the standpoint of college work, Lexington is probably in a class by itself, for it has not one but two schools whose religious influence is felt throughout the community. Although the campuses of these two institutions join, making them geographical neighbors, their methods of training young men are as far apart as the poles—except in the matter of religious training. And so important do the administrators of both colleges consider this that they coöperate to the fullest degree with the clergy in the town. Washington and Lee also provides a director of religious activities while V.M.I. makes church attendance compulsory.

V.M.I. and the Lee Memorial Church are practically twins, both having been founded more than 100 years ago within three months of each other. The Institute's first superintendent, Major

Gen. Francis H. Smith, was one of the church's founders and was a member for fifty years, as well as a vestryman. Each superintendent since those early years has been a communicant and a vestryman. The school's present superintendent, Major Gen. Charles E. Kilbourne, and four of his faculty colleagues are vestrymen today, and more than 500 cadets have been confirmed in this church.

Washington and Lee University, too, is closely associated with this church, as is suggested in the name that each bears. It was to this college that General Lee came at the close of the Civil War to act as president until his death in 1870. He was made a vestryman of the church and the last public official act of his life was participation in one of its vestry meetings. He is buried on the campus in the crypt of the church.

Proud Lexingtonians like to recall the part that boys from these two old colleges played during the War Between the States. And they are always ready to tell about that warm April day in '61 when stern Professor Jackson

erves Famous Colleges

D WASHINGTON AND LEE UNIVERSITY



Washington and Lee Boys talking over the news of the day in one of the students' rooms. Twenty-five per cent of this old college's 950 students are Episcopalians.

rode away to Richmond at the head of a corps of V.M.I. cadets chosen to serve as drill masters for the Confederate soldiers at Camp Lee. Many a V.M.I. boy gave his life for the Southern cause as did their philosophy professor, who was to win fame as "Stonewall" Jackson and was to become Lee's best general.

Since its founding in 1839, V.M.I. has been one of the country's important military training centers. More than 2,000 American officers in World War I had been cadets here, and this year's graduating class will go into the Army as active second lieutenants.

Foremost Episcopal organization at the military institute is the Cadet Vestry. Composed of twelve cadets this vestry looks after the religious affairs and needs of the Episcopal students. Since the inauguration of this group the records show that more than 250 cadets have taken an active interest in Church affairs. Under the student vestry's direction is the Episcopal Supper Club—a bi-monthly forum with twenty-five members. The Vestry also

turnishes two cadets each Sunday to assist the parish vestry in acting as ushers.

The first week in February this year was designated as "Religious Emphasis Week" at V.M.I., and during that time more than 150 cadets voluntarily re-dedicated themselves to the Church. And during Roll Call last fall 114 cadets and 53 Washington and Lee students signed enrollment cards.

At 193-year-old Washington and Lee, the Lee Dinner Forum, student discussion group, carries on weekly discussions of vital current topics. Though the Forum is no longer strictly an Episcopal organization, the Rev. James E. Bethea, rector of the Lee Memorial Church, is a frequent participant in its discussions. Mr. Bethea's Lenten study class on "The Christian Imperative" is open to the whole parish, but four of the six leaders are connected with Washington and Lee. And in his confirmation class are thirteen cadets, four Washington and Lee students, and two Army officers now stationed at V.M.I.

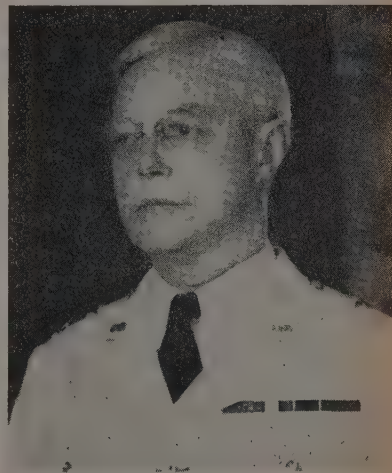


V.M.I. cadets entering Lee Memorial Church for early Sunday morning service.

This year's choir at the Lee Memorial Church is composed of twelve W. and L. students and eight cadets. Both students and cadets may serve as acolytes and as lay readers at the regular Sunday morning services.

Of V.M.I.'s approximately 750 students, about thirty per cent are Episcopalians, while twenty-five per cent of W. and L.'s 950 boys are Churchmen. And although the Lee Memorial Church is not the official church, it is serving fully half of the student bodies of both these famous old Virginia institutions.

Maj. Gen. C. E. Kilbourne, supt. of V.M.I. is second most-decorated American soldier.





Mr. Shriver stops for lunch while on a country trip, with Ratnam, the Indian cook.

PICKAXE, crowbar, sledgehammer, and axe are standard equipment for the Rev. George Shriver when he starts a motor car journey in his 5,000-square-mile field around Singareni in southern India.

Although much of India is open country the Singareni field is largely jungle with poor roads or none at all. Mr. Shriver goes prepared to cut down stumps, break up rocks, fill in gullies, dig down anthills. Even so, to reach many places he must abandon the car and take to a two-wheeled ox cart. A recent trip of fifteen miles to a village called Ramachandrapet took two hours. A journey of a hundred miles takes two or three days.

When he stops for a night on the way, he does not go to the nearest hotel or visit in a house or even sleep in the church vestibule since hotel, house, and church are all lacking; he pitches a tent beside the ox cart while his cook builds a stove of three stones and cooks supper. "Bear frightens man" is an old story; Mr. Shriver writes, "Climbing a hill last week I frightened a bear and heard him crashing down through the jungle."

No postman or RFD traverses this area; when Mr. Shriver has to communicate with any of his workers, he sends a messenger. Why have mails

Priest Carries Pickaxe

LEADS PIONEER LIFE IN "GREAT A

when, in spite of many industrious little village schools, the average man as yet can neither read nor write his own language? English is scarcely known at all. No shops, no telephones, no radios; alas, no candid cameras.

The people may be illiterate but, as far as they know how to be, they are enthusiastic Christians. With but three Indian clergy Mr. Shriver has to minister to 1,500 scattered communicants and to train nearly 6,000 others who have been baptized. Besides these, there are whole villages not yet won. Among their fields of tall kaffir corn stand the little groups of grass-thatched huts. In harvest time, precarious platforms rise above the grain where watchmen mount guard to frighten birds away by day and wild pigs by night.

Most of the teaching is carried on by 130 lay teachers, who hold Sunday services, have village prayers and Bible stories every evening, and teach the children to read and write.

While there is plenty of pioneer activity still needed, with its problems of idol worship and heathen practices, some of the hardest work comes from

the fact that many villages have third- and fourth-generation Christians among whom, as anywhere else, are to be found those who are quarrelsome, petty, or lukewarm.

Some of the work is among the aboriginal tribes who inhabit these jungles of central India. Until recently only a few had become Christian but there are indications now that they may come in large numbers. In one village forty-seven were baptized lately after they had been under instruction for more than a year.

The Singareni field is part of the diocese of Dornakal where the well known Indian Christian leader, V. S. Azariah, is bishop. His diocese is seriously understaffed for the numbers there are to deal with, but his diocesan council is attended by 120 Indian clergy and a still larger number of laymen. British and other foreign clergy number ten, of whom Mr. Shriver is the only American although a son and a son-in-law of the Bishop are known to many in America since they studied here, Henry Azariah and the Rev. John Aaron.

Dornakal in turn is part of the Telugu country, a region of southern

Country travel in Mr. Shriver's part of south India includes many long journeys in a two-wheeled oxcart which travels at about two miles an hour over deep-rutted jungle roads.



owbar on Indian Trails

UTIFUL LAND" NOW IN WAR NEWS

India the size of England and Wales, where Telugu is the chief language among some thirty million people. The English Church Missionary Society started work here just a hundred years ago, a fact celebrated recently by the gathering of 3,000 people at Masulipatam, once an important Dutch seaport. A special train, its engine decorated with long banana leaves, brought 700 singing Dornakal Christians to the celebration.

When the Rev. Robert Turlington Noble began his work in 1841, there were no Christians in all that part of India. Now there are 200,000, or 2,000 every year for a century.

The whole Church of India, Burma, and Ceylon, with fourteen dioceses, representing over 900,000 Anglican Church people, was to have its General Council or General Convention in Calcutta in February. With mails delayed as they are now, reports have not yet been received.

As India comes more prominently into the war, Church people in America will be thinking more often of their fellow Christians of many tribes and tongues in "this great and beautiful

land," as Kipling's Kim described it.

Burma—the diocesan name is Rangoon—is an integral part of the Church of India, Burma and Ceylon, and is just across the Bay of Bengal from Calcutta. On the other coast of India is Bombay, and midway between the two, Delhi, which to the grandfathers of the present generation seemed almost on another planet and now are but fifteen days by air from the United States.

Distance and the discomforts of long sea trips did not keep the early chaplains and missionaries from journeying to India. In 1814, one bishop, Thomas Middleton, had jurisdiction over all India. (His successor was Reginald Heber, who wrote so many familiar hymns, including "India's coral strand.")

Since then, as the Church has grown, thirteen dioceses have been set off and three of these are now in process of further division. They were formerly "the Church of England in India," but since 1930 a separate autonomous Church has existed, with its own constitution and canons. Where there was one bishop in 1814, there are now sev-



These farm people have baskets of stones used to frighten the birds from the grain.

enteen, including three native-born Indians, the Bishop of Dornakal and the assistant bishops of Calcutta and Lahore.

Millions of Hindus and Moslems still far outnumber the relatively small Christian community but probably no field in the world shows steadier growth. Among the eleven British missionary societies which the Church in America is aiding, five have work in India and a number of smaller but old and important missionary organizations are doing valuable work there.

Reviewing the Indian Church's work as a whole after more than two years of war, the most prominent factor appears to be the development of self-support. "A striking illustration of vital energy," says a statement from London, "is the fact that a missionary diocese such as Dornakal should seek to expand its missionary work outside its own borders at this time when grants from home may have to be reduced." With other South Indian dioceses, Dornakal is taking over work previously supported by the English Church Missionary Society among the Gonds, a primitive tribe in Central India. The Church has also coöperated with the Government of India in making the services of missionaries available for work among Indian troops.

The wife of a village headman and their granddaughter just before her baptism.



The Rev. E. B. Maynard of Albany, N. Y., gave the school which these boys attend.



*W*ILLOW hedges along the streams, showing crimson bark in the late winter, turn fresh green in the spring. Hills whose tawny slopes, sunburned in the dry summer, have been snow-covered all winter, are green again as the grass comes up. Forests of pine and fir and tamarack, that have been almost blue-black against the snow, take on new shades of green near by and melt into distant blue and violet.

Along the highway in the motor bus that makes a winding journey through all this beauty, goes Deaconess Christabel Corbett of Spokane, whose field, the Colville Deanery, includes two whole counties in this northeastern corner of the State of Washington, the heart of the region affected by the Coulee Dam.

Four missions in the Colville Deanery are visited by her, besides many families for whom her calls are almost the only Church events in the year. The Rev. Leslie C. Kelley of Chelan holds regular services in the scattered missions, as frequently as he can make the rounds of a big field. By correspondence, the Rev. James A. Palmer of Spokane keeps scattered people in touch with the Church.

The region bristles with new problems and opportunities. Never in the fifty years the Episcopal Church has been in this area have there been such changes or such hopeful possibilities as now. The Grand Coulee Dam, west of Spokane seventy miles by air, built for power production and irrigation as well as for flood control, is not only changing the face of the country but will bring about deeper, more far-reaching changes in years to come as life returns to ghost towns or wakes up sleepy settlements or develops whole new cities out of nothing. Meanwhile it is not an easy field for the Church's staff, who must travel long hours and work patiently for results numerically small.

Past, present, and future are summed up in the old stone Church of the Redeemer, at Republic. Its square crenelated tower, now overtopped by a tall pine tree, speaks of the days when Republic was a thriving gold camp. At present, Mr. Kelley has services two Tuesdays a month, Deaconess Corbett has a Church school two Sundays a

Grand Coulee Dam Open

ITS INDUSTRIAL PROJECTS BRING MORE PEOPLE



Last View. Kettle Falls, Wash., submerges as waters back up from Coulee Dam. Kettle Falls folk join the neighboring town of Meyers Falls. U. S. Reclamation Bureau photos.

month. Local leadership is hard to develop among the few families. But the future —? Cheap power from the Coulee Dam is expected to stimulate development of mineral deposits in the whole area. Aluminum, copper, lead, zinc, graphite, ferro-alloys—metals and chemicals to bewilder a layman may all be forthcoming. With them must come people, and with the people, more work for the Church.

Only forty-five miles away in a straight line is Colville, but it is ninety-five miles for Deaconess Corbett as she must use the bus which follows the Kettle River Valley clear up over the British Columbia border and down again, a half-day's journey.

At Colville, St. John's Mission is still using a frame church put up in 1897. The population of Colville alternates between chills and fever. Indeed, one problem of this district is the rapid and unpredictable shifts of population. National forests, reclamation projects,



How the site looked before rising waters of Coulee Dam backed up and covered it.

East Missionary Field

IN CHURCH'S REACH IN NORTHWEST AREA



A Church School teacher at St. John's, Colville, helps one of her class with homework. Stone church at Republic (right) built for an early gold rush, looks to new developments.



Same site as that shown at the left, after the big Coulee Dam was put in operation.

or mines bring in employees, hold them two or three years, and send them elsewhere. Just now the Coulee Dam relocation of railways and highways has made a housing shortage at Colville. Church families among the newcomers enroll their children in the Church school, one Churchwoman is doing fine work as superintendent, the Woman's Auxiliary is active. When Colville dreams of a new church it sees one with at least a good basement for meetings. The Auxiliary meets in the homes of members. Last time Bishop Cross visited the mission, one of the people confirmed was a girl from a farm near Rice, over the mountains from Colville and miles down the valley. She had been instructed by mail by Mr. Palmer. Colville young people enjoy acting as choir, servers, lay readers.

Travel was recently made more difficult when the only passenger train, on which Deaconess Corbett had a

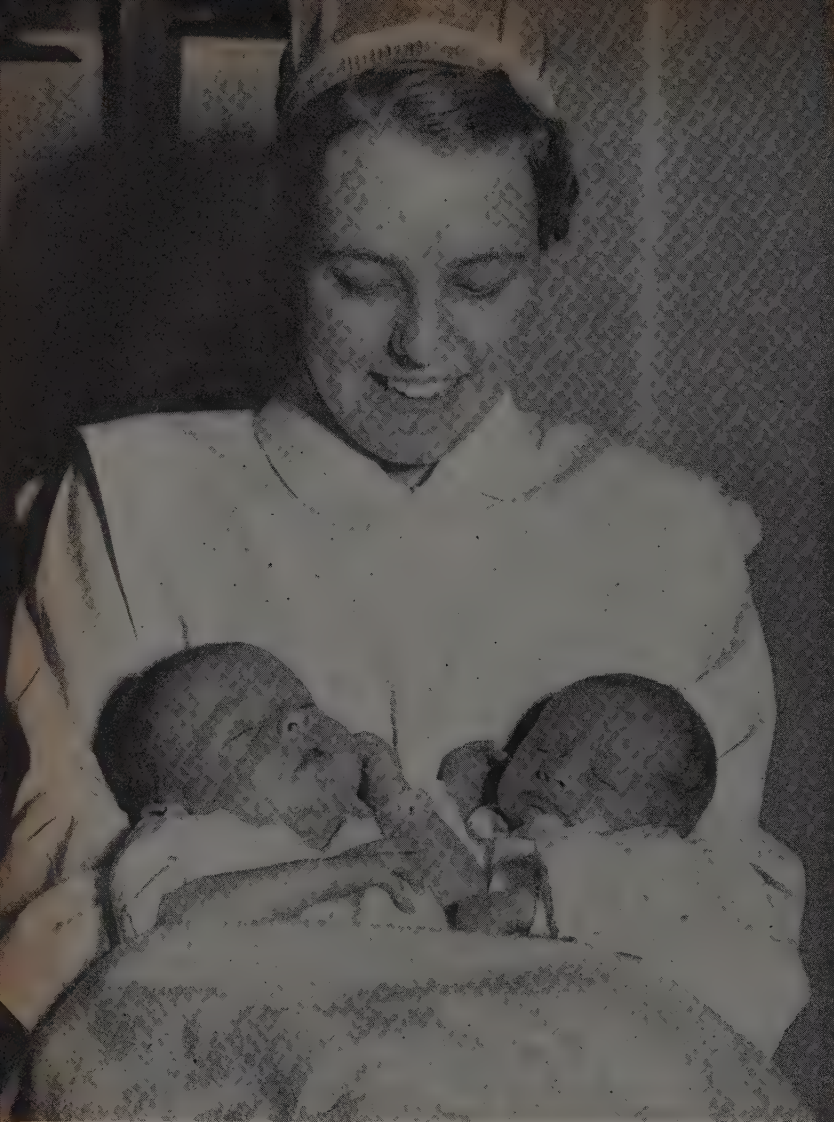
pass, was discontinued. Her travel allowance is inadequate, and every visit to Republic and Colville costs her \$1.50 a day for food and lodging. The one advantage of travel by bus is the contact with fellow travelers. "I am sometimes weary but never bored," remarks the deaconess. They are impressed by this unexpected activity of the Episcopal Church in an out of the way region, and frequently tell her of Church people who have lost all touch with the Church. She gives their names to Mr. Palmer and they are enrolled again.

Orient is the enterprising but misleading name of a tiny settlement kept barely on the subsistence level by fewer than forty families. Like other places it is visited sporadically by preachers of odd sects who teach the imminent coming of Judgment Day, stress Old Testament prophecies and the Book of the Revelation for the sequence of events more than for any ethical teaching, work for emotional conversions, and insist that Church organization is not only unnecessary but wrong.

Between these excitements, Deaconess Corbett and Mr. Kelley hold regular but infrequent services, avoiding controversy and keeping on amicable terms with the emotional brethren. The deaconess calls on the whole community, to make them feel at home in the little ex-schoolroom which serves everybody as community church.

Northport, also on the Columbia River and almost on the Canadian border, used to be a busy smelter town. Now it is nearly deserted though Roman Catholics and Presbyterians have resident ministers. All sorts of people attend the weekday service the deaconess holds once a month, and Mr. Kelley provides the Holy Communion for his people when he can. Isolated though they are, they have contributed to refugee relief, and the Auxiliary has helped to keep the building in repair. Here too the future is hopeful since the Coulee Dam, creating a vast lake, may make Northport really a port, with new life.

"Everything," writes Deaconess Corbett, "points toward a population growth in eastern Washington in the decade just beginning. It should be a strategic time to plan for more intensive missionary work."



The arrival of twins at the Infirmary always adds greatly to the gaiety of the maternity department and to the nursery where scores of new-born babies are cared for annually.

ADMIRERS of Edgar Allan Poe come each year from all parts of the United States to visit the Church Home where the young genius who wrote "The Raven" and "The Gold Bug" died nearly a century ago. But today the original structure, built in 1836, is entirely surrounded by the large new brick buildings of the Church Home and Infirmary of Baltimore—the only Episcopal home and hospital in Maryland.

The origins of this modern Good Samaritan go back to three years before the outbreak of the Civil War when old Baltimore, a growing trading

port, was seething with the slavery and secession questions. One of the earliest hospitals in the country under religious auspices, it was the second to be started in that city and was the outgrowth of two organizations which had combined in 1858.

One of these—the Church Home Society—had been founded three years earlier to "provide a place of shelter and kindly sympathy and care for the destitute and disabled and sick members of the Episcopal Church, single females without friends, especially when out of employment, and helpless and friendless children." The other

Modern Goo

OLD CHURCH HO

organization, known as St. Andrew's Infirmary, also was intended for members of the Church.

In the beginning only thirty-eight patients could be cared for in the handsome old residence with the stately pillars which had been purchased from the Washington Medical College. These included both the destitute and those who were able and willing to pay for the advantages of hospital care. Some were brought there in broken-down conveyances of various sorts, while others arrived in their own broughams and carriages. But all received the same medical treatment and sympathetic care regardless of the size of their pocketbooks.

From this modest beginning the hospital has grown steadily in size and reputation. Today it has accommodations for 191 patients and for more than forty women residents. Many members of its staff of approximately 100 physicians and surgeons are professors at near-by Johns Hopkins and at the University of Maryland. Its School of Nursing, which averages about eighty students, was started in 1894 and has graduated more than 600 nurses. This is also one of the accredited hospitals approved by the American Medical Association for internships and residences in medicine and surgery.

Since its earliest days this institution has had a two-fold purpose—to maintain a home for aged women and to operate a hospital for the acutely ill. The two departments are kept entirely separate. Although the Board of Trustees is composed of clergymen and laymen, all of whom are members of the Episcopal Church, the institution is non-sectarian in its service, and persons of all denominations are welcomed.

"During my stay as a patient," wrote one woman, "I had many visitors who were members of other denominations and without exception they all mentioned the home-like atmosphere as

Amaritan Aids Baltimore's Sick

CHURCH HOME INFIRMARY IS MARYLAND'S ONLY EPISCOPAL HOSPITAL

soon as they entered the hospital. During my stay I met several other patients 'on the hall' and was surprised to find how few were Episcopalians. But they knew the worth and standing of the hospital. Some were from New York and Virginia and said they 'always came to the Church Home' when they needed medical attention."

The Home for aged women occupies four floors of the west wing of the main building and has space for forty-one women. It is filled to capacity at all times. Each resident has her own private room which she arranges with

pictures and knickknacks of all kinds to suit her own taste. Here each woman receives every attention and care. For her medical needs there is a hospital under the same roof, and for her spiritual needs there is a chapel where daily services are held and which is open at all times for prayer and meditation. The Rev. Rudolph J. Gunkel has been chaplain here for nearly eighteen years.

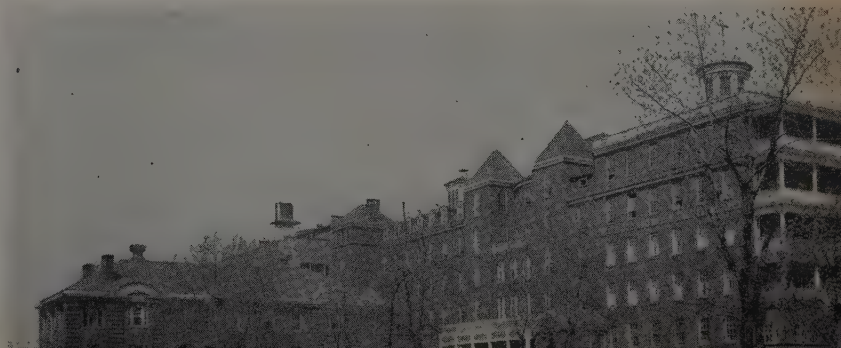
Much of the work of the Church Home and Infirmary is supported by annual contributions from churches and individuals, from legacies, and from an

endowment fund. During one of the depression years more than eighty per cent of the institution's work was either free or paid for only in part. Last year, out of a total of 4,204 patients, 920 persons paid for their care, 577 were cared for free of charge, 2,600 were partial paying patients, and 107 were endowment and endowment partial paying patients.

Thus is this old Church institution bringing modern hospital service to men and women of modest income and providing a real home for aged women in their declining years.



(Left) Friendly nurses and attractive private rooms speed many a patient's recovery. (Left, below) On the men's ward nearly everyone belongs to the Book Club. (Below) Some residents of Home enjoying a card game. (Bottom) The Church Home and Infirmary.



ST. BARNABAS' WELCOMES SOLDIERS

WHEN Bishop Maxon of Tennessee asked Gen. Ben Lear, commander of the Second Army, how that Diocese could coöperate with the Army and help the soldiers stationed within its borders, the General had the answer on the tip of his tongue. "Build the boys a quiet, rest place where they can find a friendly and homelike atmosphere," he advised.

And so St. Barnabas' Club House was built near the little mission at Tullahoma, in Southeastern Tennessee, for the soldiers of near-by Camp Forrest. Following General Lear's suggestion, every effort was made to make the club house "homey." That the diocesan workers have succeeded is evidenced by what the boys write home

and by the remarks they make to the Rev. Peter M. Dennis, in charge of St. Barnabas'.

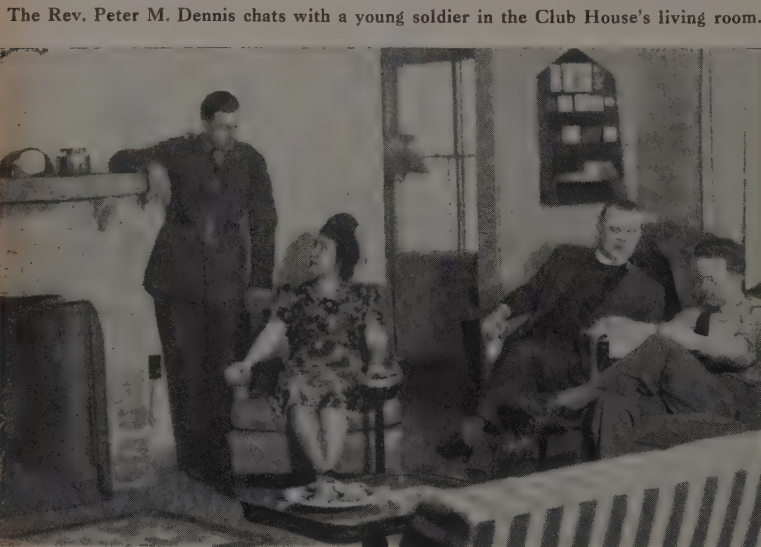
On a recent rainy night when Mr. Dennis answered a knock at the door, he found a young corporal who had come to borrow some victrola records—"We're sure having a swell time over in the club house," the soldier burst out. "It's just like being in the front room at home."

The club house is located on the property next to St. Barnabas' Church. The large lounge, with a stone fireplace at one end, is furnished with cozy chairs, chesterfields, coffee tables, magazine stands, rocking chairs, game tables, a piano and a radio-victrola-recorder. Plates of cookies, boxes of

cigarettes, and a jar of tobacco on the mantel are all handy. And potted vines over the fireplace, venetian blinds, and drapes at the windows add to the warmth and friendliness of the room. Carrying out the thought of keeping the club house homelike, very little organized entertainment is undertaken. But on Sunday evenings after vespers there is always a regular supper.

St. Barnabas' Club House, built with money from the Endowment Corporation of the Diocese, is the contribution that one small mission is making to Church and nation. For through this recreation center it is helping to keep up the morale of some of the Episcopal boys in Uncle Sam's armed forces.

Pool is among the men's favorite games.



Chaplain Albert J. DuBois and Mr. Dennis.

The soldiers write frequent letters home in the writing room in St. Barnabas' Club House.



New Missionary Bishops

SOUTH WEST, Far West, and North West are each to have a new missionary bishop in the near future. Pending receipt of consents from standing committees, it is expected that the consecration of James M. Stoney for New Mexico, William F. Lewis for Nevada, and Frank A. Rhea for Idaho, elected by the House of Bishops at its Florida meeting in February, will take place in late April or early May.

The men elected for Honolulu and San Joaquin, Everett Jones and J. Lindsay Patton, declined. Bishop Norman Binsted, already in charge of the Philippines, was elected bishop of that district, but with communications interrupted, he may not learn of it immediately.

New Mexico—Largest Field

The Rev. James Moss Stoney, bishop-elect for New Mexico, was born in Camden, S.C., in 1888, graduated from the University of the South, Sewanee, Tenn., in 1911, and from its Theological School in 1913. He did parish work in South Carolina and has been rector of Grace Church, Anniston, Ala., since 1921. Six times he has been a deputy to General Convention.

He goes to the largest of all the missionary jurisdictions in continental United States, New Mexico and South-

The Rev. William Fisher Lewis



west Texas, 153,000 square miles. New Mexico alone would be huge enough but for convenience in administration a strip west of the Pecos River is added, nine Texas counties, a region about the size of Maine. The population of 700,000 includes miners, ranchers, herdsmen, farmers, college students and faculty people, Navajos, oil men, eastern health seekers. Thirty clergy, traveling thousands of miles, care for sixty missions. Mr. Stoney's prede-



The Rev. Frank Archibald Rhea

cessor, the late Frederick B. Howden, was bishop from 1914 to 1940.

Reno Country

William Fisher Lewis, bishop-elect of Nevada, now rector of St. Paul's Church, Burlington, Vt., leaves a New England environment but he knows the West too. Born in Elmsford, N.Y., 1902, graduating at Harvard, 1923, and General Theological Seminary, New York, 1926, he spent ten years in missionary and parish work in Montana before he came to Vermont.

The Nevada vacancy is caused by the retirement of Bishop Thomas Jenkins. Nevada is a mountainous field of enormous distances; railways are scarce and highways sometimes blocked with snow. In population (110,000), among the forty-eight states it is forty-



The Rev. James Moss Stoney

ninth for even the District of Columbia has six times as many people. Forty-two congregations cared for by twenty-four clergy include many varieties of work, a chapel ministering to university students in Reno, an Indian mission on the Pyramid Lake Reservation, all sorts of people at Boulder Dam, government employees at Hawthorne, Basque shepherds in open country.

Bishop to 400,000

The Rev. Frank Archibald Rhea, already dean of Idaho's Cathedral, remains in Boise as bishop. Born in Dixon, Mo., 1887, graduating at St. Stephen's (now Bard) College, 1912, and Berkeley Divinity School, 1915, he had western and missionary experience in South Dakota and Texas and was rector of St. Mark's, Beaumont, Texas, before he went to St. Michael's Cathedral, Boise, in 1928.

The Salmon River forms the northern boundary of the missionary district of Idaho. Most of the Church's thirty-three missions lie in the valley of the Snake River, a long crescent stretching east and west across the state. Seventy thousand square miles will give the new bishop plenty of space to move about. He has but twenty clergy to man this field. Agriculture, stock-raising, lumber, and mining are important Idaho activities, with vast resources as yet undeveloped. Many easterners and midwesterners add to the population of nearly 400,000. Dean Rhea succeeds Bishop Frederick Bartlett, whose death occurred last December.



(Left) The Color Guard. (Center) The Rev. Donald Henning, once a missionary on a 110-mile circuit of Indian and white mis-

sions in South Dakota, now Shattuck's rector, consults with cadet leaders. (Right) Shumway Memorial Tower, symbol of school.

Shattuck School---From

AMERICA'S OLDEST CHURCH MILITARY ACADEMY

ASK any one of a number of generals, diplomats, authors, bishops, educators, and clergy where to look for pioneers in the field of private schools, and their answers will be enlightening. They may mention different places in New England and the East, but they are likely to emphasize the picturesque town of Faribault, Minn. For these men of such different works, scattered now throughout the earth, all started their careers in a school that was pioneering long before many of the most famous eastern schools were founded.

They are the graduates of Shattuck, oldest of the three schools in the community of the Cathedral of Our Merciful Saviour in Faribault. Founded in 1860, though based on a little grammar school a year older, Shattuck preceded St. Mary's Hall and St. James' School, which today help to make the Cathedral

community an educational center of national importance.

The story of Shattuck is as many-sided as that of a school could be. It varies from the tale of Tommy Crump, who started a new era when he inaugurated impromptu drill on the campus in 1865, to that of the midwinter costume party a year or so ago, when the boys hung flags of the pan-American nations to signify their own good neighbor pledge. It includes epics like that of Walter Schulze, who lost his life carrying news of the peace treaty to the Army of Occupation in 1919,

and traditions like the choir's famous singing of the English Plainsong.

Shattuck is not only the first Church school west of the Alleghenies, but also the oldest Church military school in America. It was the first private preparatory school to which the War Department sent an Army officer as military instructor. And the story of how it attained all these firsts is a lively one.

In the 1850's James Lloyd Breck, intrepid missionary of the Church in the wilderness that now is the Northwest, arrived in Minnesota. He had earlier helped to found Nashotah Theological Seminary in Wisconsin, and one of his first ambitions in the new territory was to start a similar institution. Seabury, now part of Seabury-Western at Evanston, was the result. Started in 1851 with one pupil, Seabury had, eight years later, 160 students and a tiny high school department. It was the latter that Bishop Henry Benjamin Whipple undertook to develop as Shattuck.

Tommy Crump, a sergeant in the Civil War, came to Seabury in 1865 for his theological training. He saw that the boys in the preparatory school were undisciplined, and with broomsticks as guns he took to drilling them in the afternoon. Soon Bishop Whipple persuaded the War Department to send

Classes are small, informal discussions popular. "Room study" is reward for high marks.





(Left) Members of Crack Squad, most coveted honor, salute their captain. (Right) Realistic is the map-reading class in



Military Science and Tactics. Shattuck pioneered in military training as well as in football, baseball, and other sports.

Broomsticks to Guns

TRAINING TOMORROW'S GENERALS, CLERGY

an officer to drill the Shads, and that led to federal supervision of military training in other preparatory schools throughout the country.

Sergeant Crump's work is reflected in the school today. With government-furnished guns and ammunition, the cadets have a rifle range for their use. The military drill, outdoors or in beautiful Johnson Memorial Armory, requires about an hour a day. And the most coveted honor in the school is election to the Crack Squad, a group of sixteen Shads who develop their own precision drills and carry the last remaining 1870 rifles. The Crack Squad has never been defeated in competition with another precision team.

But that's only part of the picture. In the first World War one out of every four Shattuck graduates was in the American forces. But in peace time there are more in Holy Orders than in the military. All the time the boys spend in drill is matched by a daily chapel service, religious education classes, and even Sunday school classes which the cadets teach at the missions associated with Shattuck.

On a bluff high above the Straight River, half a mile from St. Mary's Hall and about fifty miles south of Minneapolis, Shattuck has a 640-acre campus of heavy timber, broad green

playing fields, and eighteen buildings of native stone. There are four dormitories, the largest named for Bishop Whipple, the second largest for Breck. There is picturesque Shumway Memorial Chapel of the Good Shepherd, erected in 1871 when the grandfathers of some present Shads were students. With its tall, slender spire, wooden ceiling and beams, it is one of the finest examples of chapel Gothic in the United States.

Beneath the chancel is buried the Rev. James Dobbin, first rector of Shattuck, who headed the school for

forty-three years. Shads never had another actual rector until the Rev. Donald Henning came in 1940.

Bishop Whipple, whose interest in secondary education was surpassed only by his concern for the Indians, saw in Shattuck an opportunity to give the Northwest a college preparatory school of the "English public school" type. He saw the need for discipline of mind, of body, of emotions.

Today that discipline is furnished not only by the academic courses, military and physical training, but by a faculty of men with years of experience behind them. Their length of service at Shattuck alone is notable, for three have taught there more than thirty years, three more than twenty years. There is a faculty member for every eight boys.

The graduates make good records in
(Continued on Page 31)

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The Rev. Dr. Don Frank Fenn, rector of the Church of St. Michael and All Angels, Baltimore, has been elected president of the National Council of Church Mission of Help to succeed Mrs. Theodore W. Case of New York.

Other officers elected at the recent annual meeting in New York of this social case-work society of the Episcopal Church were: vice-presidents, Mrs. Kendall Emerson, New York, Mrs. Bradford Locke, Princeton, N.J., and the Rev. Dr. Charles W. Sheerin, Washington, D.C.; treasurer, Mr. Lewis R. Conklin, Ridgewood, N.J.

During the past year, through its eighteen diocesan branches, the Church Mission of Help aided more than 7,500 girls and young women. Of these,

nearly 3,000 received long-time care involving the coöperation of case-worker and Church; 1,539 were unmarried mothers; 1,359 were young children and 300 were boys. There were 1,500 more clients than in the previous year.

Strange Conversion — A certain officer, according to a report from the office of the Chief of Chaplains, was commissioned to censor the letters that the boys in camp wrote home. Although friendly with the "padre," or chaplain, he frankly declared that he had little use for religion and seldom attended services of worship.

After some months, however, he began to attend services held at the camp and to show an obvious interest. The chaplain asked him if his attitude were changing.

"Yes, Padre," he replied. "To put it simply, I've been converted, and in the strangest way. For weeks past it has been one of my duties to censor the men's letters home; and so many of these men, writing to their fathers or mothers or wives, have shown a faith that was a living and real thing that I began to feel that I was missing the biggest thing in life. It has changed me for good."—*World Outlook*.

Parishioners of the Church of the Advent in Spartanburg, S.C., are keeping open house for the Episcopal soldiers and their friends now stationed at near-by Camp Croft. In the basement of the church a reading and writing room and a recreation room have been set aside for the use of the service men. And in the parish house are three pianos, a radio, a phonograph, and a large selection of both classical and popular records. The church also has two tennis courts available to the soldiers. The Rev. W. S. Lea is rector.

The Good Friday Offering of 1941 totaled \$31,496.00, according to figures made public by Dr. Lewis B. Franklin, treasurer of the National Council. This sum was \$4,950.00 greater than that received in 1940.

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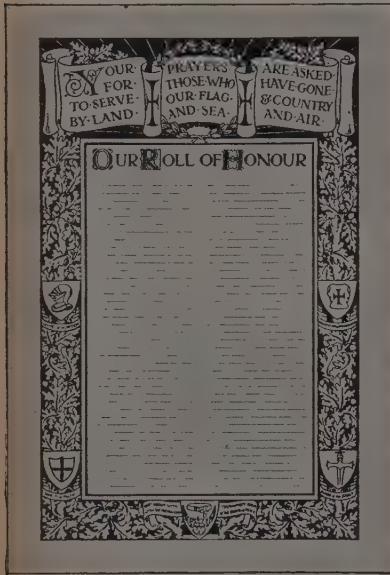
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Mrs. E. A. Stebbins Elected for Triennial

Mrs. E. A. Stebbins of Rochester, N.Y., has been elected by the national executive board of the Woman's Auxiliary to serve as presiding officer for the Triennial Meeting of the women of the Church, to be held in Cleveland in October, 1943. Mrs. Stebbins is widely known, having presided over the Triennial in 1937 and 1940. She has been a leader in Church affairs for many years and is a member of the American executive committee which represents the Conference on Faith and Order and the Council on Life and Work, two leading interdenominational agencies for Church unity.

Miss Edith C. Roberts of Princeton,

N.J., has been elected vice-chairman for the 1943 Triennial. A former president of the New Jersey diocesan Auxiliary, Miss Roberts was chairman of the 1940 Triennial's committee on policies and procedures, covering one of the three chief areas dealt with in that meeting. Miss Roberts has two brothers in China, the Bishop of Shanghai and the professor of history at St. John's University, Shanghai.

These elections are held early in order that the officers may take part in planning for the Triennial.

Mrs. Stebbins and Miss Roberts have not yet indicated whether they will accept.

Children of Trinity Church in Seneca Falls, N. Y., are raising money for the Lenten Offering by selling salt. The plan was started last year when these youngsters sold two tons of salt at a profit of \$80. The Rev. Frederick W. Kates is in charge of Trinity Church.

A tribute by the Woman's Auxiliary of Trinity Church, New Orleans, has been paid to Miss Amelia C. Wharton, who for many years worked to secure subscribers for *The Spirit of Missions*, and later for *FORTH*. Miss Wharton holds the record for the longest continuous service of this kind in the history of the Church's missionary magazine. Cheerful in spite of ill health, Miss Wharton has been compelled to give up her work for the Church, but her interest continues, and but recently she wrote, "The Lord has surely helped me to Go Forward in Service, though I could not do all I tried to do."

A Peace Altar has been installed and dedicated at St. Mark's Church, Penn Yan, N.Y., to commemorate Robert Wilcox, a member of that parish who died in an Army camp from infantile paralysis. The Altar, erected by the parish's young people, also will commemorate other young men of the church who are in the armed forces. The Altar, before which a light burns constantly, is polychromed in red, blue, and gold and bears a tablet carrying the names of those in the service.

* * *

In addition to doing household chores and errands, children of St. James' Church school in Lancaster, Pa., report several unique ways of earning money for their Church offerings. These include: cleaning pheasants, mixing cement, trapping animals, singing at weddings, checking coats, making corsages, digging cars out of snow drifts, setting up pins in a bowling alley, making and selling birthday cards, and driving a car for an elderly lady.

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Many Parishes on FORTH Honor List

Scores of parishes throughout the country are taking advantage of FORTH's group subscription offer and are enrolling as 100 per centers. Among the new 100 per cent parishes are: St. Andrew's, Taft, Calif.; St. James', Macon, Mo.; St. Mark's, Upland, Calif.; Church of the Ascension, Hagood, S.C.; St. Mark's, North Easton, Mass.; St. Michael and All Angels', Cincinnati, O.; St. Mark's, Yreka, Calif.; St. John's, Mt. Pleasant, Mich.; Stras Memorial Church, Tazewell, Va.

Among the vestries now included among FORTH's new 100 per centers are: St. John's, Memphis, Tenn.; St. John's, Decatur, Ill.; St. Mark's, Malone, N.Y.; Emmanuel, Detroit, Mich.; St. Andrew's, Richmond, Va.; St. John's, Johnstown, N.Y.; St. Andrew's, Meriden, Conn.; St. John's, San Bernardino, Calif.; Holy Trinity, Gainesville, Fla.; Zion Church, Avon, N.Y.; St. Mark's, Richmond, Va.; and Grace, Buffalo, N.Y.

Renewals have been received from the following 100 per cent parishes: St. John's, Washington, Conn.; St. James', Pittston, Pa.; Prince of Peace, Dallas, Pa.; St. Paul's, Kennewick, Wash.; St. Mark's, New Canaan, Conn.; St. Paul's, Dayton, O.; St. Augustine's, Fort Smith, Ark.; and Christ Church, Forrest City, Ark. For the second year St. John's, Olympia, Wash., and St. Paul's, Columbus, O., are among the 100 per cent vestries.

Other parishes which have sent in new group subscriptions or have renewed their old ones include: St. James', Hartford, Conn.; St. Matthias', Waukesha, Wis.; St. Stephen's, Grand Island, Nebr.; St. Michael's, Naugatuck, Conn.; Good Shepherd, Los Angeles, Calif.; Grace Church, Nutley, N.J.; Good Shepherd, York, S.C.; Messiah, Myrtle Beach, N.C.; St. John's, Worthington, O.; Trinity

Church, Arkansas City, Kans.; Good Shepherd, Augusta, Ga.; Trinity, Bayonne, N.J.; St. John's, Parsons, Kans.; St. John's, West Point, Va.; The Falls Church, East Falls, Va.; St. Paul's, San Diego, Calif.; Christ, Tacoma, Wash.; St. John's, Montclair, N.J.; Resurrection, Philadelphia, Pa.; St. John's, The Plains, Va.; St. Mark's, Minneapolis, Minn.; St. Andrew's, College Park, Md.; Holy Trinity, Avondale Estate, Ga.; St. John's, Warehouse Point, Conn.; St. Luke's, Kearney, Nebr.; St. Paul's, Marinette, Wis.; Christ, Coronado, Calif.; Trinity, Covington, Ky.; St. Andrew's, Mt. Holly, N.J.; St. Paul's, Carlinville, Ill.; St. Andrew's, Staten Island, N.Y.; Trinity, Southport, Conn.; Christ, Port Washington, N.Y.; St. Luke's, Scranton, Pa.; St. Paul's, Freeport, Tex.; St. Mary's, Kansas City, Mo.; St. Andrew's, Marianna, Ark.; Ascension, Wakefield, R.I.; Trinity, Kansas City, Mo.; Christ, Hornell, N.Y.; and St. Paul's, Bridgeport, Conn.

* * *

Bishop Harry Beal of the Panama Canal Zone has long needed a man who could go about to help where new Church work has been or should be started. The Rev. Raymond T. Ferris, formerly of St. John's Church, Mt. Morris, N.Y., has now been appointed. Places where help is needed include two Army posts, two towns on the Atlantic side, Margarita and Silver City, and Cocoli on the Pacific side, a new town that has grown up for American civilians. Mr. Ferris will live at Christ Church rectory, Colon.

* * *

Throughout the year, in camp and on maneuvers, an average of fifteen per cent of the entire Army attends religious services. This percentage is far above that of the civilian population.

Long Brazil Service

Beginning in 1893, five bishops, traveling by river boat, have made visitations at Calvary Church, Santa Rita, Brazil, and every one of them has been met at the dock by the Rev. Antonio de Fraga, 75 years old, now retired but still active. His latest welcome was for Bishop Thomas and the suffragan, Bishop Pithan, who with a hundred visitors came to celebrate Calvary Church's 50th anniversary. The Rev. O. M. da Costa, now in charge, presented twenty-four persons for confirmation. The church has over 300 communicants. Mr. de Fraga has baptized more than 1,000. Over 600 have been confirmed, which averages one a month the year round, for fifty years.

The Rev. Nathaniel da Silva visits tower of Calvary Church, Santa Rita, Brazil.



Texas Army Program

Bishop Clinton S. Quin of Texas has appointed the Rev. Gordon M. Reese of Houston to be a special diocesan officer to care for the Church's work with soldiers. Texas is the first diocese to establish such a position.

Mr. Reese's work, explains Bishop Quin, will be to "keep the ball rolling and make the diocesan program live." His work will not overlap that of the chaplains in camp or of the rectors ministering to camp needs but will relate each to the other.

The diocese of Texas has a four-part program which includes: what a parish (not adjacent to camps) can do for men in the service; what the parish or mission with equipment, adjacent to camps, can do for service men; what a parish or mission, with no equipment, adjacent to camps, can do for them; and what work can be done by civilians.

Shattuck School

(Continued from Page 27)

college. No honor graduate of Shattuck has ever been "separated" from West Point except for physical reasons. A science pupil won a Menlo Park scholarship every year that the late Thomas A. Edison offered them.

Thirty-three per cent of the cadets now enrolled are sons or brothers of former Shads. One family had boys

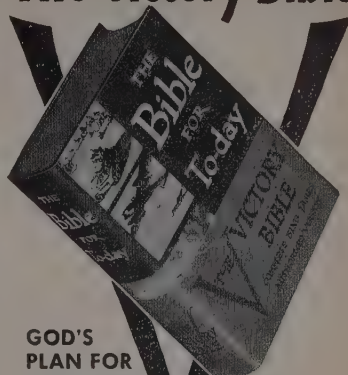
there every year for sixteen years. Now the sons of some of these are enrolling.

Only one American in every 4,000 is listed in *Who's Who in America*, but one out of every 100 Shattuck graduates is in that volume. Among the thirty-eight listed are eleven business executives, seven educators, five clergy, and four Army officers. Bishop Budlong of Connecticut is one of the *Who's Who* graduates, and Dean Fosbroke of General Theological Seminary is another. Still others are Diplomat Robert Wood Bliss and Actor Alan Dinehart.

Old Shads will be glad to know that the cadets still go to St. Mary's Hall on Sunday and still favor the soda fountain in the Armory; that Gen. John J. Pershing accepted honorary membership in the Crack Squad, and that this squad still works 200 hours on a drill before showing it to the public. They will be glad to know, too, that food is still "garbage" at Shattuck, and that the table for the rector, his wife, and the guard detail of the day—located on a raised platform in the dining room—is still the "hash pulpit" as it was in the days of Dr. Dobbin.

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The Rt. Rev. John Daughlish, (above) Bishop of Nassau in the British West Indies since 1932, is succeeding Bishop Noel Hudson as secretary of the Society for the Propagation of the Gospel, at the London headquarters.

In his stormy diocese Bishop Daughlish has had first-hand acquaintance with some of the difficulties of missionary life. Not long ago he set out for a confirmation on one of his many smaller islands. Starting in a row boat, he went aground and transferred to a

flat-bottomed boat, which also went aground; whereupon he transferred to a canoe and paddled to his destination.

He becomes secretary of S.P.G. at one of the most difficult times since its founding in 1701. It still carries on extensive work in China, Malayasia, India, Africa, the West Indies and elsewhere and is one of the societies to be aided by the American Church's 1942 gift to British Missions.

"One never knows when a discussion which is far removed from religion or a 'sing-song' with any but religious songs in it, may turn into a religious service of the most informal and spontaneous type," writes Chaplain Harris T. Hall, 142nd Infantry, Camp Bowie, Texas. "I have had the experience of being asked to preach, without a moment's notice, around a camp fire in the middle of the night while a company was waiting for a long, hard trek through the rain. It means that we have to be alert at all times and ready to take advantage of each situation as it arises and make the most of it."

A recent survey of the 531 legislators now in the wartime Congress of the United States shows that eleven per cent of them are Episcopalians. Of 435 members of the House of Representatives, forty-seven are Churchmen, while ten of the ninety-six members of the Senate are Episcopalians.



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SIGNIFICANCE OF OFFERING STRESSED BY THE PRESIDING BISHOP

THE WAR gives to the Good Friday Offering a special significance and appeal this year. "Our representative at Jerusalem, Canon Bridgeman, in reporting growing activities throughout the Mission, renews his declaration that war psychology in the Holy Land has opened new and greater opportunities for service. There is, therefore, no doubt of the imperative need of the Offering, and I ask that the Bishops and other clergy earnestly present this opportunity to their people. May we all pray and give generously that God may bless a missionary work of deep significance in the land where centered our Lord's birth, ministry, sacrifice and triumph."—H. St. George Tucker

Unless other arrangements have been made by the Bishop of the Diocese, checks should be made to the order of Lewis B. Franklin, marked for The Good Friday Offering and sent to him at Church Missions House, 281 Fourth Avenue, New York, N. Y. Gifts to this Offering are not credited on quotas.

Story of Philippines and Other Books

Now while letters and other information cannot be received from the Philippines, it is a good time to read up on the background and development of that country, and a fine new book is available for the study: *The Philippines, a Study in National Development*, by Joseph Ralston Hayden. (N. Y. Macmillan, 1942, 984 pp., maps, \$9.)

Dr. Hayden had twenty years of firsthand experience in the Philippines and was vice-governor for three years. He is a Churchman, was a good friend of Bishop Mosher, known and liked by the mission staff. He is rigidly neutral in describing Church affairs but for Church people the best part of his writing may be the 5-page story of John Chrysostom Early, a fellow-Churchman, to whom the book is dedicated.

Under the title, "Plenty How-Do" from Africa, the Holy Cross Press, West Park, N. Y., has published an enlarged edition of letters and stories from the Liberian bush and the Holy Cross Mission by Brother Edward, O.H.C., with many illustrations (180 pages, 50 cents). "Plenty how-do" is a cordial greeting when friends meet along the West African Coast.

One of the most charming autobiographies of 1941 is called *Mine Eyes Have Seen*, by Alfreda Withington, M.D. (N.Y. Dutton, \$3.50). Pioneer among women physicians, she established one difficult precedent after another. In several Austrian, German and Czech hospitals she was the first woman admitted to the staff. Anyone interested in the Grenfell Mission will be glad to read of her adventures there, and the story of her years on horseback answering calls in remote

corners of the Kentucky mountains should not be missed by those who like to read about mountaineers.

Prayer by George A. Buttrick. (Abingdon-Cokesbury Press, New York and Nashville. \$2.75.) A masterful work by one of America's great prophets. This is a benefit for laymen as well as clergy. It has been prepared carefully over a period of years and not only is based upon the authorities in this field but is checked with the writer's own pastoral experience. Prayer as a great experience both personal and corporate is covered and the need of prayer in our modern world is emphasized. This book is a must for clergy and for the layman.

Those beset by the stress and strain of the times will find new courage and purpose in *The Great Adventure of Living*, by Winfred Rhoades (N.Y., J. B. Lippincott Co., \$2). In these pages lies the clue on how to make the constant struggle of living a challenge, and how to turn it to advantage in creating a better personality and a fuller life. Mr. Rhoades tells how to control one's appetites, how to organize one's mind, how to choose one's emotional habits and how to aim one's life at a worthwhile purpose.

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Eight of the most vivid stories that have come from free China have been published by the United Church of Canada, Wesley Buildings, Toronto, in booklet (30 cents) called *Tales from Free China*, by Robert B. McClure, a physician whose own story would be even better than these he tells about other heroes. This booklet would be a good thing for men who are not sure whether being a Christian makes any difference.

FORTH QUIZ

Answers to questions on page 3

1. Edgar Allan Poe. Page 22.
2. The Church General Hospital in temporary quarters in Hankow and large clinics across the river. Page 8.
3. "Stonewall" Jackson. Page 16.
4. Dr. Temple is the 98th. Augustine, in the year 597 A.D. Page 11.
5. The Church of India, Burma and Ceylon. Page 18.
6. Those at Camp Forrest in Tennessee. Page 24.
7. By making possible new industrial projects which will bring more people within reach of churches in that region. Page 20.
8. Over a million. Page 25.
9. Methodist. Page 10.
10. Death Valley to Mexican border and from the Colorado River to the Pacific Ocean. Page 12.
11. Shattuck School. Page 26.

As part of their Forward work for 1942, the women of St. John's Guild, St. John's Parish, Mt. Pleasant, Mich., the smallest organized parish in the Diocese of Western Michigan, have enrolled their church among the 100 per centers subscribing to FORTH.

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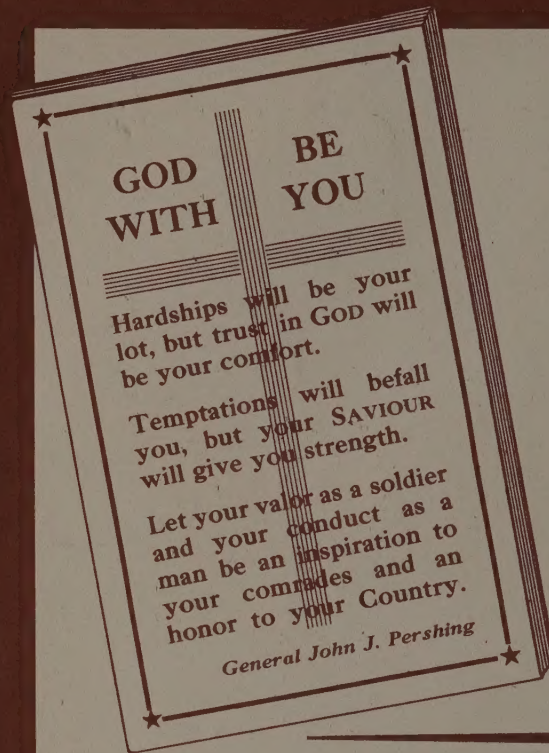
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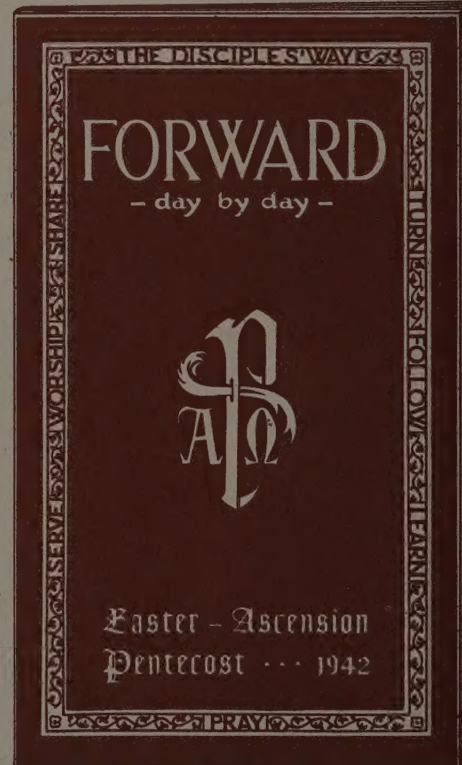
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